

The Responsibility for the Spanish War.



WHILE foreign nations are vying with each other to show us that they were friendly to us in the Cuban crisis, the American public is apt to forget that our war with Spain was an unjust war. The responsibility was located last June when the administration published the diplomatic correspondence leading up to this war.

Spain had yielded to nearly all of our demands and seemed plainly disposed to meet them all.

The proof is very simple. It lies on the face of the despatches. Passing by all preliminaries, we find Secretary Day on March 27th, 1898, telegraphing instructions to Minister Woodford to make three demands:

"First. Armistice until October 1st. Negotiations meantime looking for peace between Spain and insurgents through friendly offices of President United States.

"Second. Immediate revocation of reconcentrado order.

"Add, if possible,

"Third. If terms of peace not satisfactorily settled by October 1st, President of the United States to be final arbiter between Spain and insurgents."

Now what followed? On March 31st the reconcentrado order was revoked, and a special credit of 3,000,000 pesetas put at the disposal of Governor-General Blanco to care for the homeless Cubans. There was our demand number two promptly complied with. The offer to concede demand number one was cabled by Minister Woodford on April 5th. It read:

"Should the Queen proclaim the following before twelve o'clock noon of Wednesday, April 6th, will you sustain the Queen, and can you prevent hostile action by Congress?

"At the request of the Holy Father, in this Passion Week and in the name of Christ, I proclaim immediate and unconditional suspension of hostilities in the island of Cuba.

This suspension is to become immediately effective so soon as accepted by the insurgents in that island, and is to continue for the space of six months, to the 5th day of October, eighteen ninety-eight.

I do this to give time for passions to cease, and in the sincere hope and belief that, during this suspension, permanent and honorable peace may be obtained between the insular government of

Cuba and those of my subjects in that island who are now in rebellion against the authority of Spain.

I pray the blessing of Heaven upon this truce of God, which I now declare in His name, and with the sanction of the Holy Father of all Christendom.

April 5th, 1898.'

"Please read this in the light of all my previous telegrams and letters. I believe that this means peace, which the sober judgment of our people will approve long before next November, and which must be approved at the bar of final history.

"I permit the papal nuncio to read this telegram, upon my own responsibility, and without committing you in any manner. I dare not reject this last chance for peace. I will show your reply to the Queen in person, and I believe that you will approve this last conscientious effort for peace."


What could be more moving, more pathetic, more like an unexpected messenger of peace to be greeted with devout thankfulness, by all Christian hearts? But how did President McKinley greet it? He telegraphed Minister Woodford that he "highly appreciated the Queen's desire for peace," but that he could not "assume to influence the action of the American Congress." Yet, if an armistice were offered, he would "communicate that fact to Congress." Yes, but how did he communicate it? Did he cite a syllable of the pious and exalted language of the Queen? Did he explain how the venerable Pontiff had exerted himself to prevent a wicked war? No, he simply added a couple of vague and cold paragraphs at the very end of his message. Read the passionate, eager words of the Queen of Spain; read the solemn exhortations of Minister Woodford, and then read how President McKinley presented the matter to Congress:

"Yesterday, and since the preparation of the foregoing message, official information was received by me that the latest decree of the Queen Regent of Spain directs Gen. Blanco, in order to prepare and facilitate peace, to proclaim a suspension of hostilities, the duration and details of which have not yet been communicated to me.

"This fact, with every other pertinent consideration, will, I am sure, have your just and careful attention in the solemn deliberations upon which you are about to enter. If this measure attains a successful result, then our aspirations as a Christian peace-loving people will be realized. If it fails, it will be only another justification for our contemplated action."

Congress, of course, paid not the slightest attention to this perfunctory tail-end of a message.

An Expert Report on Methods of Dealing With the Social Evil.

HE Committee of Fifteen's report on 'The Social Evil, with Special Reference to Conditions Existing in the City of New York,' has just been published from the press of G. P. Putnam's Sons.

The monograph of 188 pages is almost wholly the work of Mr. Alvin S. Johnson, now an instructor in economics in Bryn Mawr College, and bears the approval of every member of the Fifteen. It embraces a brief review of the history of prostitution and careful accounts of the relation of the government toward it in Berlin and Paris and other cities. Five chapters are devoted to a study of governmental regulation, in its moral, sanitary, and practical aspects, in which the arguments, pro and con, are weighed with such care and in so judicial a spirit as to place the book at once in a class by itself. There is a chapter dealing with the probable effectiveness of regulation in New York, and one on the moral regulation of vice.

The report shows beyond question that no adequate remedy for the evil is to be found in any such system of State regulation and sanitary control as is advocated by many. The Committee frankly says that on moral grounds alone it would discountenance any such policy. Its reasons for doing so, however, are not the old stock arguments that the government must not by toleration become the partner of vice, and that it is putting a premium on immorality to endeavor to suppress its resulting diseases. The diseases in large measure are transmitted to the innocent, and Mr. Johnson holds that if any system of regulation could stamp them out, even at the cost of some protection to vice, the human race would be benefited. But careful study of the results of various methods of regulation shows that under them sanitary measures completely fail to accomplish their object, and are attended with most unfortunate moral consequences. Regulation does not mean the lessening of disease; it makes more difficult the reformation of immoral women, and it gives the social evil a recognized status which is demoralizing to the young of both sexes, who, owing to defective training, hard circumstances or inherited weakness, are on the borderland between vice and virtue.

The demand that this evil be kept from sight is often denounced as mere hypocrisy. It is said that as long as we must have it, let us frankly recognize the fact and cease useless efforts to have it suppressed or seem to be suppressed. But it is not hypocrisy to seek by moral quarantine to keep an evil which can not be eradi-

cated from civilized society, from spreading to thousands who are not by their own nature destined to be its victims. The Committee of Fifteen recognizes that prostitution can not be stamped out in a great city, and properly characterizes the marplots who always interfere with efforts for amelioration by demands for instant cure. On the other hand, it recognizes that a *laissez faire* policy is intolerable. But if the State can not suppress and may not regulate, what alternative is there to leaving vice alone, letting it spread just as the state of individual moral sentiment permits, and remanding its victims to the physical and social penalties of their own sins? The Committee's answer is moderate, humane, and practical. It proposes a policy that does not attempt the impossible, that does not offer delusive hopes of suddenly changing the evil in the human heart, but which attempts to reduce the evil, alleviate the suffering it causes, lessen temptations, and make moral redemption of society ever the aim of government.

To this end the Committee recommends strenuous efforts to prevent in the tenement houses the overcrowding which is a prolific source of immorality. Attempts already made for the more decent housing of the poor have produced only a feeble impression, and if the social evil is to be abated, it must be attacked at its sources. The Committee urges that by private munificence or public provision purer forms of amusement be furnished to supplant the attractions of the resorts in which pleasure-loving, but not evilly intentioned, young people now find their tastes debased and their sensual natures stimulated. It also calls for improvement in the material condition of young wage-earning women. The Committee says: "It is a sad and humiliating admission to make, at the beginning of the twentieth century, in one of the greatest centres of civilization in the world, that in numerous instances it is not passion or corrupt inclination, but the force of actual physical want that impels young women along the road to ruin." The report says that the New York hospitals should, on grounds of public health as well as of humanity to the sufferers, have much larger provision for treating outcast women, and that minors of notorious immorality should be confined in reformatories. The Raines law hotels are found to be a most potent influence for the spread of vice, offering undreamed of facilities to the weak and wavering.

Finally, the Committee declares for a change in the attitude of the law. The proposition is to exclude prostitution from the category of legal crimes, not to make it less odious as a sin, but to make possible its more efficient discouragement. "A law on the statute books that can not be enforced is a whip in the hands of the blackmailer." This source of police corruption being stopped, the Committee

recommends that prostitution be driven as a public nuisance from the tenement houses and apartments, be forbidden to invade the homes of the poor and debase children, be prevented from all obtrusive manifestation of itself calculated to tempt the innocent, and be confined in houses, but not allowed to segregate itself in any particular quarter of the city, since such concentration would make a veritable plague spot.*) The result of this policy, it is said, would be, "indeed, the continued existence of houses of ill-fame, partly in streets formerly residential and deserted by the better class of occupants, partly scattered in the neighborhood of the great thoroughfares and elsewhere, and these will remain undisturbed, under the condition that they remain unobtrusive." †) The Committee recognizes that this will be criticized as making compromise with sin, and adds: "The serious and weighty objections that lie against the existence of such houses are well known. But they are in every case objections which really apply to the existence of prostitution itself. They could only be removed if prostitution itself could summarily be extirpated."

Recognizing that this is impossible, the Committee believes in treating the evil in such a way that it will work the least harm. That way, most people who impartially study the subject will agree with it, is to be found in preventing so far as may be the spread of the infection of immorality. Some men and women there always are who will be vicious, but there are thousands who will be what circumstances make them, and the morals of a community depend largely on the comparative temptations to vice and incentives to virtue held out to this large class.

*) This is a useful hint for our St. Louis Police Board, who are trying to segregate the social evil.

†) In advising the creation of a special body of morals police, the Committee makes a grave mistake: for European experience, as shown even in this report, has proved everywhere the futility and the inevitable degradation of such a force. At best these men become oppressors; at worst, blackmailers and procurers. Everywhere they are objects of contempt and execration, and all too frequently themselves among the worst offenders against morality.



Dr. Flinders Petrie, the archæologist, announces that he has deciphered the cuneiform inscription on a tablet he excavated in the plans of Assyria, and believes that it is a copy of a prehistoric comic paper. Among other items it contains the following merry jest, which bears a strangely familiar sound: "Now, there were gathered together at the place of the telling of stories many of them that have lived long in the land, and one of them lifted up his voice and said: 'Behold it groweth cold with much extremeness.' Whereupon another made answer saying: 'Verily, it doth. But let us separate and get hence, for here cometh Methusalem the aged, and if we tarry he will even tell us again of the cold spell of the year 40.' And they got hence with much speed." This item of news, which appears exclusively in the *Baltimore American*, is not, however, accompanied with an affidavit.

Growing Unbelief in Protestant Germany.

P. CATHREIN, S. J., has an article on this subject in the *Theologisch-practische Quartalschrift* (Linz, 1902, No. 1, pages 13-25), which shows the truly hopeless religious disintegration of the non-Catholic population of the "Fatherland."

The notorious "Philosopher of the Unconscious," E. v. Hartmann, was perhaps the first to draw public attention to this disintegration, some thirty years ago, in a work written on this very subject. Since then, matters have grown much worse. The "undogmatic Christianity" of the Ritschl school now predominates in the Evangelical theological faculties of the German universities. Harnack and his numerous followers belong to this school, which rejects both the Trinity and the Divinity of Christ, the fall of man and his redemption.

At the last conference of the Lutherans (August, 1901) at Berlin, Privy Councillor v. Massow declared, in the presence of a number of Protestant professors of theology: "If a modern theologian had the courage, he would pronounce his theses as follows: I do *not* believe that the Word was in the beginning with God. I do *not* believe the miraculous birth of Christ. I do *not* believe in his miracles, his expiatory death, his resurrection and ascension. . . . The infidel professors are more dangerous than we imagine." A resolution was adopted by the same conference, deploring the defection of the theological faculties from the achievements of the Reformation, which has rendered them unfit to train young theologians for their vocation.

Matters are no better in the philosophical faculties, where about all the non-Catholic philosophers of any name, viz.: Zeller, Paulsen, Ziegler, Wundt, Döring, v. Gizycki, Spicker, etc., openly deny the fundamental doctrines of Christianity: the Trinity, the Divinity of Christ, the possibility of miracles, nay even the existence of a personal God and the immortality of the human soul. They are zealous followers of such pantheists and materialists as Fichte, Schelling, Hegel, Herbart, Beneke, and Feuerbach.

The same must be said of the non-Catholic professors of the natural sciences. Prof. Häckel, whom the readers of THE REVIEW know as an implacable opponent of Christianity, boldly and without contradiction, declared some years ago, in an assembly of naturalists, that nine-tenths of them shared his "religious creed." Häckel relegates belief in God and the immortality of the soul to the fables of the nursery.

I remember an American gentleman telling me once that, being

a Presbyterian, he went to a German university to study law, and that already in the first term he lost his faith and became an avowed infidel. This is almost typical for the non-Catholic (and alas ! also some Catholic) students at the German universities. As Häckel declared years ago, a large proportion begin to doubt in the first term of their studies, and lose the faith entirely during their stay at those places of learning. Afterwards they form the so-called educated classes, and we may imagine their state of belief.

"Most educated people have lost the faith in a future life," Prof. Ziegler declared recently in a public assembly ; and on another occasion : "We of a liberal mind must protect our right to fulfil our moral duties without floating a loan upon a future life."

That he and his colleagues, who have made similar statements, tell the truth, is borne out by numerous facts. The enormous circulation and ardent praise, e. g., which the sacrilegious writings of Nietzsche have found ; the frantic outcry of all the so-called liberal parties, when it was proposed to establish by law Christian denominational schools ; the spread of the so-called ethical societies, whose aim it is to introduce a code of morals independent of religion and the belief in God, that does not need, as they blaspheme, the crutches of religion ; the utterances of the newspapers and other periodicals, are as many proofs for the growing unbelief of the Protestant educated classes.

Lately two new periodicals have been started in Germany for the avowed purpose of combating the Christian world-view. One of them, *Der Heide* (The Pagan) says: "The broad masses of the people are now drawn into the battle, not merely against the Catholic Church, but against the entire Christian world-view." The other, *Das freie Wort* (The Free Word), which counts among its contributors many university professors and Protestant preachers, has set up for its program "to free the souls from the pressure of the dogma of the Church and to lead them to an independent religious life,—hence separation of Church and State, emancipation of the school from all ecclesiastical influence, and introduction of a moral instruction without the bias of any denominational creed."

To what an extent the masses have emancipated themselves from the Church, is shown by the spread of the so-called Social Democracy. According to its leader, Mr. Bebel, it tends to atheism. Officially it says that religion is everybody's private business, but practically it is most hostile to religion. In the last election (1898) this anti-Christian party obtained more than two million votes, i. e., nearly one-third of all the votes cast. The larger cities with their predominantly Protestant population, are, with one or two exceptions, either entirely, or to a very large ex-

tent, represented in the Reichstag by Social Democrats; thus Berlin, Hamburg, Altona, Halle, Frankfort, Hanover, Dresden, Leipsic, Chemnitz, Stuttgart, Brunswick, Königsberg, Darmstadt, Elberfeld, Mannheim, Nürnberg, Lübeck. Although it can not be said that all who vote the Social-Democratic ticket, share their leaders' unbelief, it nevertheless furnishes a forcible argument for the growing alienation from the Christian faith when such large numbers support this party. This is especially the case in the larger cities. And what is the attitude of those who should combat this tendency,—the preachers and ministers? While it can not be denied that there are preachers who faithfully adhere to Christianity, there is a large number who hardly deserve to be called Christians. As early as 1892, in consequence of the controversy about the Apostolicum, it became evident that the majority of the professors and educated Protestants no longer acknowledged its essential articles, and the High Council of the Protestant Church (Oberkirchenrath) at Berlin was forced to declare that it was "far from their mind to make the confession (i. e., the Apostolicum) or any of its parts a rigid doctrinal law." Can we wonder that among the younger ministers to-day few accept the Apostles' Creed as "a doctrinal law," when we consider the education they receive at the universities?

We should, under these circumstances, expect that an effort would be made to check the growing evil. But nothing of the kind is done. Instead, all seem to unite on bitter warfare against the Catholic Church. Growing unbelief may be found in England and in America, as well as in Germany; but in one respect German Protestantism takes the lead—in its bitter antagonism against the Catholic faith. When German Catholic assemblies and papers lately sounded the alarm of a "new Kulturkampf," it was this growing antagonism they principally had in view.

It is altogether incredible what accusations are cast up against Catholicism in Protestant Germany. Without entering upon this matter more at large, I will only mention the words of two such eminent men as Professor Hermann, of Marburg, and Professor Harnack, of Berlin. The former, a prominent systematizer of the school of Ritschl, says in a small pamphlet: ('Roman and Evangelical Morality'): "What the Roman Church officially calls morality is the death of morality" (p. 12). "The Roman Church earnestly endeavors to suppress such an understanding (of true morality) in the men whom she wishes to educate into Christians" [p. 20.] Her morality is "degenerated Christianity;" "unscrupulousness, want of principle [*Gewissenlosigkeit*] is not only fostered by some of her members, but the church with her whole authority places herself at the head of this movement; she en-

courages unscrupulousness" [p. 30]. We can scarcely harbor any hope that "the Roman Church will extricate herself from this moral swamp and find her way to Christ" [p. 42]. He accuses Rome of leading millions of our people into "moral rascality" [*moralische Ver lumpung*.]

And Harnack, speaking of the moral system of the Jesuits and its results, says: "This order, by means of probabilism, has changed nearly all mortal into venial sins. Again and again it has given directions how to wallow in the mire, to entangle the conscience, and, in the confessional, to cancel one sin by another. . . . The method remains unchanged, and it exercises its devastating influence upon dogma and ethics, upon the consciences of confessors and penitents to-day perhaps in a worse degree than at any other time. Since the 17th century the forgiveness of sins has in many ways become a subtle art: one learns the art of hearing confessions and absolving from sin, as one learns stock-jobbing. And yet—how indestructible is this Church, how indestructible a conscience that seeks its God. It finds him even in its idol and hears his voice where all the tunes of hell resound." [Harnack, *Dogmengeschichte*, III, 1, p. 641 sq.]

We Catholics know the utter calumny contained in these words; we are naturally filled with indignation when we hear or read them. But there is hardly anything to be done. Our refutations are either ignored or misrepresented by these adversaries. Learned and able men though they be, they will not take the trouble to study a Catholic catechism, in order to learn and understand the Catholic teaching, so great is their prejudice and sometimes their contempt and hatred.*]

*] Cfr. J. Mausbach, *Die Katholische Moral. Ein Wort zur Abwehr und Verständigung*. [Köln, 1901.]



A reverend correspondent writes us:

"In connection with your late paper on the necessity of Catholic labor unions (No. 6) I think you are decidedly right in maintaining that an amalgamation of Christian with Socialistic labor organizations is impossible. But would it not be better to found Christian instead of Catholic labor unions? If we establish distinctively Catholic labor federations, the inevitable consequence would be that the Protestants would set up purely 'evangelical' organizations in opposition to ours, which would mean a renewed split."

We are ready to print any further observations that are apt to elucidate this important and difficult question.

CONTEMPORARY CHRONICLE.

LITERATURE.

Die Stadt Gottes. A German monthly, edited by the Fathers of the Divine Word, Steyl, Holland; distributed in the U. S. by the same Fathers at St. Joseph's Home, Shermerville, Ill. Price \$1.20 a year.

Die Stadt Gottes deserves a place in every German family circle. The contents of numbers 1, 2, and 3 of vol. 25, just received, are interesting, the illustrations abundant and well executed. The net proceeds are for the many missions confided to the Fathers of the Divine Word. The periodical must have an immense circulation to realize even a modest net profit over and above the expense of publication.

The Perfect Woman. Translated from the French of Charles de Sainte-Foi by Zéphirine N. Brown. Marlier & Co., Boston. 1901. Price, \$1.00.

The writer of this book is not only a sound theologian, but a careful and thorough student of human nature and, especially, of the nature and sphere of woman. He is therefore able to apply to the circumstances of every-day life the teachings of Christianity, and this he does in so clear and explicit a manner as to make it impossible for the reader to commit the common fault of divorcing theory from practice and admiring and enjoying the exposition of a system without perceiving the advisability of its particular application. Nothing could be more timely than the chapters on marriage, on the love of the world, and on luxury. The translator's English is clear, forcible, and fluent, and she deserves much credit for placing within reach of the women of this country a work which will be productive of good not only on account of the value of its contents, but because of the attractive manner in which they are set forth.

St. Anthony in Art and Other Sketches. By Mary F. Nixon-Roulet. Marlier & Co., Boston. Price \$2.00.

This book is published in very attractive form and contains fifty photogravures of famous paintings. In the articles there is pleasant chat about the artists and the subjects of their works.

The Marriage of Laurentia. By Marie Haultmont. London, Sands & Co., St. Louis, B. Herder. Price \$1.60.

A Catholic novel of English life. The interest is well sustained. Some of the incidents and one or two of the characters are overdrawn, but the book has considerable merit.

The Triumph of the Cross.—By Fra Girolamo Savonarola. Translated from the Italian. Edited, with Introduction by the Very Rev. Father John Procter, S. T. L., Provincial of the Dominicans in England. Sands & Co., London. Price \$1.35.

A translation from the Italian version of Savonarola's apologia, written by him in Latin and Italian for the purpose of vindicating his orthodoxy. It is not only valuable from a historical stand-

point, but is a logical and convincing treatise on the truth of Christianity, just as pertinent to-day as it was four hundred years ago. This is the first time that 'The Triumph of the Cross' has ever been published in its entirety in English.

EDUCATION.

The Reform Gymnasium in Germany.—A large convention of the directors of the so-called "reform" gymnasiums, also termed the "Frankfort and Altona" system, held recently in Cassel, was a revelation of the strength of this movement in the German educational world. The leading characteristic of these schools is their "lateinloser Unterbau" [no Latin!] and also the far more commendable innovation that fewer studies are taken in a single year, and these finished, if possible. Eighty-four representatives of these institutions were present, of which there are now thirty-seven scattered over Germany, new ones being established every year. The new scheme has been able to compel recognition in many quarters. At the Cassel meeting the government was for the first time officially represented. The movement has evidently become a fixed fact in secondary school discipline in Germany.

HISTORY.

Did the Pilgrims Come to this Country in the Mayflower?—At first blush the question is shocking to the patriotic as well as to the historic sense. To raise it will seem to some almost a blasphemy. And yet, given as we are in the present day to critical researches into the details of our colonial history, it is certainly not an impropriety to discuss the question of the vehicle by which the Pilgrim Fathers reached these shores and the authority upon which we have set the Mayflower before us as an object of veneration.

A little volume entitled 'Mayflower Essays,' written by Rev. G. C. Blaxland, at one time domestic chaplain to the Protestant Bishop of London, and as such custodian for some years of the original Bradford manuscript, contains a brief note in which attention is called to the remarkable fact that in no place in the narrative does Governor Bradford record the name of the vessel in which the first party of Plymouth colonists made their voyage. An examination of the history shows this statement to be correct.

Nor is there any mention of the Mayflower in 'Mourt's Relation,' so-called, in the preparation of which two members of the Plymouth Company united.

It is likewise to be noted that Bradford, in recording the name of the vessel in which the company arriving in 1629 made their voyage, does not in any manner intimate that this is the arrival of an old friend, in which the first settlers made their home during a long and troublous voyage, in which they remained for several weeks in the harbor of Provincetown, and from which they made their final landing at Plymouth.

John Smith, a contemporary in point of time, but not a member of the Plymouth Company, is one of the chroniclers of the beginnings of New England; but although he tells of the voyage and of the disasters which befell the Pilgrim Fathers, he makes no men-

tion of the name of the ship which brought them. This disposes of all contemporary narrators.

Our authority for the supposed fact that the Pilgrims came in the Mayflower, is Nathaniel Morton, who was seven years of age when the Pilgrims landed at Plymouth, but did not come to America till 1623. Morton certainly had ample opportunities to learn the truth, and as he is generally reliable, faithfully reflecting in his 'New England's Memorial,' wherever he utters anything that is not the echo of Bradford or Winslow, the common opinions and passions of the community in which he passed his painstaking life,*) we do not see why his testimony on this particular point should be rejected, even though unconfirmed by earlier documents.

POLITICS AND SOCIOLOGY.

About Tramps.—Prof. McCook, of Trinity College, Hartford, has recently published some absorbing studies in tramp life. One of the craft, in a letter quoted verbatim by the Professor (*Independent*, No. 2768), classifies the tramps (whom he calls "Haut beaus") in three categories, with occasionally a woman. There is the harmless hobo who tramps because he has no home and no friends, usually "got on the road from drink." Class 2 is made up of fakers and "mush-fakers" (umbrella-menders), mechanics and others hunting work, and it comprises some of the best mechanics who "get on the road by spending their money too liberal and partly from drink." There appears to be a kind of brotherly feeling among this class, but they have no use for class No. 3, which is composed of ex-convicts, jailbirds, and regular deadbeats. These are the "mean Haut Beaus that will venture to do anything—insult women, steal, and fire barns, can't be trusted." This makes it bad for the honest tramp, as the public thinks they are all chips of the same block, while in reality, according to Prof. McCook's hobo authority, there is "just as much difference in the Classes as there is in the Classes of societies in a City, or a village." The few women who tramp are described as "generally very low down creatures" and go by the name of "Bags" or "Old Bags." We suppose their manner of life is much like that of the "*Tip-pelschicksen*" in Germany, so graphically described of late by Hans Oswald in the Berlin *Zukunft* (vol. ix, No. 28.)

ART.

Tissot's Pictures.—Our readers will recollect that when Tissot's Life of Christ was published by McClure Phillips, THE REVIEW refused to recommend the work for purely artistic reasons. A correspondent of the *Catholic Citizen* (No. 14) now warns Catholics against buying the book, which, it appears, is sold at a much reduced price, for the reason that the publisher has been stupid enough to accompany the pictures with the Protestant text of the Scriptures, going so far even, in one instance, as to say in a footnote, that the Blessed Virgin gave birth to other children after the birth of our Lord Jesus Christ.

*) Cfr. Moses Coit Tyler, 'History of American Literature,' I, 127.

MISCELLANY.

Why are so Many Protestant Ministers Violent Prohibitionists?

—Our esteemed and learned confrère of the *Northwest Review* [No. 24] has undertaken to answer this question—an interesting one, which is often asked. He finds the first and most obvious answer in the fact that such aberrations are the legitimate outcome of Protestantism. The Reformation was founded on the utterly false principle that the abuse of a good thing justifies the destruction of that good thing. There were abuses in the conduct of Catholic clergymen, therefore the Catholic Church must be destroyed. Similarly, there are great abuses in the sale and consumption of intoxicating drinks, therefore all sale and consumption of intoxicating drinks must be prohibited. In both cases the false principle was visited with condign punishment. The first reformers, with few exceptions, deserve the name Dr. Littledale (a High Churchman) gave them of “unredeemed villains,” and their teaching was followed by an appalling increase of immorality in their followers. In the same way any attempt to enforce prohibition, except over small areas and under deep religious influence, has resulted in much greater evils than follow in the train of high licence.

Our confrère’s second answer is that a reputation for sanctity is more easily attained through the ostentatious profession of temperance than in any other way, and for men whose religion consists essentially in what other people think it is, nothing is so sweet as the repute of holiness.

His third answer is that Protestant ministers of the evangelical type are terrorized by their congregations. Undergoing the inevitable nemesis of rebellion against legitimate authority, they have to submit to the dictation of the most irresponsible and irrational of human beings and are especially subject to the caprices of hysterical women. Mrs. Grundy, whose name is legion, avers that it is a sin to sip any intoxicating drink, and against her screeching all the best theological authorities and Scripture testimonies avail not.

Meanwhile, our contemporary concludes, the Catholic looks on calmly at this great comedy, being fully aware that, however dangerous liquor may be, there is not the slightest sin in drinking the strongest specimens thereof, when one has a sufficient reason.

The Financial Relations Between Pastor and People.—On this subject the Boston *Pilot* in a recent issue printed a summary of an excellent sermon. The preacher referred to the injustice of the charge that priests are money-grabbers, but pointed out that the charge should be met by fuller explanations on the part of the clergy of the reasons why money was needed. Children, he said, should be trained from their earliest years to give something to the support of the Church and its pastors, and this habit being once formed will remain with them for life.

The Antigonish *Casket* (Feb. 6th) thinks there is yet a better way of meeting the charge that priests are money-grabbers, and of spurring the people to generosity towards the Church and its pastors. “Let the priests,” it says, “themselves be generous in

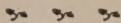
giving, and then no one will ever dare to accuse them of money-seeking. Miserliness is an evil. Probably not one priest in a thousand is ever addicted to it. But if we may apply some words of St. Paul to the case in point, and say 'Let us avoid even the appearance of evil,' then it will often be advisable for a priest to give away to the needy and destitute even more than he can afford."

The question: "Why should it be necessary for the priest to go out of his way to persuade his people that he is not working for money?" our contemporary answers as follows: "Because he has an evil influence to contend against, which never interferes, e. g., with the physician. The Devil through his agents upon earth is doing his utmost to create an estrangement between priests and people, and his most potent argument to bring this about is the charge that the priests are working for money, and that they are in alliance with other forces which are fattening on the life blood of the poor. The Prince of Darkness has succeeded in a very great measure in opening up this chasm between clergy and people in many of the Catholic countries of Europe, and we may be very sure that he is busily working in the same direction in America. If the clergy will mingle freely with their people and give as generously as it is given to them and never be exacting with regard to their 'fees of the stole,' these diabolical machinations will be of no avail."

Decimals and Duodecimals.—E. S. G., of Yonkers, N. Y., points out in an interesting communication that the newspapers, in discussing the metrical system, nearly all make the mistake of confounding the metric with the decimal system. In countries where the metric system obtains, the unit is the metre; in England and the United States, the foot. The metre is subdivided into centimetres and millimetres—that is, into hundredths and thousandths. Although the metre is nominally the unit, it will be found that practically for small measurements it is the millimetre. Thus, the practician would be more likely to say and to write 57 millimetres than 5.70 centimetres, and again, 178 centimetres rather than 1.78 metres. Even 1,067 millimetres is sometimes used rather than 1.067 metres. The tendency will always be to use multiples of units rather than units and decimals of a unit. It is probably due to the desire to avoid that terrible source of error, the decimal point, the nightmare of all calculators, as well as for the sake of brevity in speech. We divide the foot decimally or duodecimally, according as one or the other division is more convenient for whatever work we have on hand. Both systems are in actual every-day use. Probably the two greatest practical advantages of the duodecimal system, as applied to the foot, are, first, that the duodecimal subdivision has a distinct name (the inch), and therefore can not be confounded with the unit of which it is a part, and be divided exactly and without a remainder by a great number of divisors. Thus, one-third and two-thirds of things are divisions of every-day use. They can be expressed exactly in the duodecimal system, for one-third of a foot is exactly four inches, and two-thirds exactly eight inches. On the other hand, it is impossible to express exactly one-third or two-thirds in the decimal system.

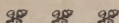
NOTE-BOOK.

Editorial Letter-Box.—*Query:* Can any of our readers furnish reliable information on the antecedents, especially the religious training, of J. Wilkes Booth, the slayer of Lincoln? W. R., O. F. M. Try the Chicago *New World*, the *Sacred Heart Review*, of Boston, the Dubuque *Catholic Tribune* or the *Catholic Columbian* of Columbus, O. The *Catholic News*, of New York, we believe, caters|especially to farmers and common people.

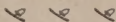


One of our clerical contributors in the middle West writes us :

Three weeks ago the manager of a Bible house was shown up in THE REVIEW as trying to coin money out of his religious faith. To-day I received a circular from a Catholic settlement society, claiming the approval of an archbishop and his suffragans and of a certain religious order, and aiming to introduce Catholic settlers into the parishes of the middle West. The concern does not deserve the patronage of any priest, for it starts out with a big fib, saying: "We have already large holdings near your church," while I am sure they have not an inch of ground for sale near my mission, for the simple reason that no large holdings are to be had here, and what is for sale is in the hands of local real estate agents.



Several communications have reached us, bearing on our position on the legend of the Holy House of Loretto. We do not deem it advisable to print these communications just at present, but think it better to follow the advice of our correspondent in No. 3, p. 48, lines 13—14. Besides, a careful study of the articles we printed on May 23rd and July 25th last, may remove many misgivings. Some of the leading theologians in Italy and Germany have taken the same stand as THE REVIEW on this question of the Santa Casa, and we expect to hear from Rome soon with regard to the views of the Church authorities.



In reply to an enquiry about the Lenten regulations the *Western Watchman* (Feb. 6) says: "There is evidently a mistake in the Lenten regulations of most of the bishops. The regulations for this diocese follow in the main those of most of the dioceses of the country; but there is a palpable error in the construction of the indult" . . . "We speak with some reserve; but our opinion is that the indult practically does away with Lent for the vast majority of our people."

An indult of this kind depends for its application on the good pleasure of the bishops; when they refuse or fail to apply the full extent of the powers conferred upon them, it ill becomes a Catholic editor to speak of a "palpable error in the construction of the indult." On the one hand, it is disrespectful to the ordinaries, on the other, it is misleading for the laity. If a bishop gets extraordinary powers to absolve or dispense in a certain number of cases, say twenty, it does not follow that he must apply it to the first

comer, but only where a serious reason demands the relaxation of the law.



After boxing the ears of one of her pupils, a Holden teacher received the next day the following polite note from the boy's mother: "Nature has provided a proper place for the punishment of a boy, and it is not on his ear. I will thank you to use it hereafter."



One of our Franciscan friends rightly thinks that the protests of American Catholics against American official tyranny in the Philippines, such as described in our No. 5, must prove futile, if the bishops and priests in those islands, under whose eyes these outrages happen, remain silent.



Prof. U. F. Müller, C. PP. S., of Collegeville, Ind., writes us:

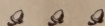
In P. Gallwey's *Watches of the Passion* I came across the following passage, which would seem appropriate for inscribing in the autograph album of every Knight of Columbus:

"'And James and John, the sons of Zebedee, came to Him (Jesus) saying: Master, we desire that whatsoever we shall ask, Thou wouldst do it for us' (St. Mark, x. 35-36.)

"They want out Lord to bind Himself before He hears their petition. Whenever we wish to ensnare any one by engaging him to promise in the dark, is not this a sure sign that our desire is evil? 'He who does evil hates the light' (St. John, III). Herod leaped into the trap when he swore to give to Salome, whatever she might ask, without having heard her petition. Afterwards the king was sad; but because of his oath, and through a weak fear, he committed the horrible murder. *We must make no promises in the dark.*"



Women suffrage conventions come and go and leave no trace behind. Although there is the amplest of discussion of the question and notwithstanding that educational facilities for women were never so great as they have been during the last twenty years, the theory of women suffrage appears to gain little with the masses of intelligent women. Their conviction is apparently that all the woman suffragists hope to accomplish by means of the ballot in women's hands, can be accomplished without imposing upon women the additional burdens and responsibilities of the suffrage.



The Rev. editor of the Providence *Visitor* (No. 19) says:

"We have cultivated an editor's conscience; we have had ideals. Now it is an inconvenient thing to have ideals, when you are occupying a post in which the nickel is the final measure of things. In Catholic journalism, in especial, is it found that nickels and ideals are not in accord, if the public, as is too often the case, be debauched by the more comfortable standards of the secular press."

